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form of the words, and the sense, are also concerned with elision. In Latin, for instance, it enables the ictus or stress of voice to fall on the root-syllable, as in

ita mē vetūstas āmplexu, ānnorū ēnecāt,

since āmplexū, (especially in the second and fourth places) would distort the form of the word too much. So in dactylic hexameters, the ending $\sim \text{—} | \sim \sim \text{—} \text{—}$ is to be avoided, while it is more admissible (though not much, for another reason) with elision: $\sim \text{—} (\sim) | \sim \sim \text{—} \text{—}$.

These are mere illustrations. The whole subject of accent and ictus in trimeters is discussed in *Transactions Am. Phil. Assoc.* for 1876; and for hexameters, the subject is discussed in *Transactions* for 1878.

IV.—*Studies in the Heliand.*

By ALBERT S. COOK,

ASSOCIATE-PROFESSOR FOR ENGLISH IN THE JOHNS HOPKINS UNIVERSITY.

Since the *Heliand* was first made accessible to scholars in general by the publication of Schmeller's edition in 1830, a number of editions have appeared, and several critical and exegetical essays of high worth have contributed to its elucidation, especially in what relates to its age, origin, and place in literature. A general survey of these productions has been given in the last and most complete edition of the *Heliand*, that of Eduard Sievers, which, anxiously awaited by his fellow craftsmen, at length issued from the press early in 1878.

Sievers, by printing the carefully collated text of both MSS. upon opposite pages, and accompanying it with the prose passages on which the poetical version is founded, has deserved well of all Germanists; but he has gone much farther: for, however the conception of the alliterative formula or of the poetical formula in general may be modified by future investigators, it is undeniable that he has, with much

labor and tact, made the first collection of the standing epithets and phrases employed by the old Saxon singer, and, in so far as they furnish parallels, by the old Norse and Anglo-Saxon poets.

His earlier studies on this subject bore fruit in a monograph entitled *Der Heliand und die Angelsächsische Genesis* (Halle, 1875). In this he seeks to dismember the Genesis formerly ascribed to Caedmon, and to demonstrate that vv. 234–832 rest upon an old Saxon original,—upon a lost poem by the author of the Heliand. By a consent which is nearly unanimous among scholars he has made good his theory, and it was the acumen thus displayed that marked his eminent fitness to be the future editor of the Heliand.

Lastly, his volume contains a body of annotations at once learned and suggestive.

The Heliand has been unaccountably overlooked in England and this country; though it appeals alike to lovers of poetry, antiquity, and religion, yet no English translation of it has ever been made for the reading public; even its relation to Paradise Lost, through the poem of Caedmon, has been but incidentally remarked, if at all.

Since, however, increased attention has of late years been bestowed upon the Teutonic languages and literature, and the researches of Grein in Germany, March in our own country, and Sweet in England, have revived, or in some sense created an interest in the beginnings of English speech, it may not be unadvised to prophesy that the Heliand, as the most important literary monument bequeathed to us from the original seat of the Saxon race, will be as deeply and fruitfully studied among the English-speaking peoples as by the Germans.

Vilmar, *Deutsche Alterthümer als Einkleidung der Evangelischen Geschichte* (Marburg, 1862), and also Windisch, *Der Heliand und seine Quellen* (Leipzig, 1868), have recognized the epic structure of the Heliand. The former has pointed out some of its more obvious relations to Beowulf and the older heroic poetry, while Windisch, on the contrary, has dwelt most on the poet's art in selection and arrangement,

his strivings after an organic unity suggested neither by Tatian's Gospel Harmony nor the triad of commentators, and his fusion of heterogeneous elements to a compact and well-ordered whole.

No less, however, than by his tact in choosing out of this somewhat chaotic evangelical history the most striking and mutually consentaneous passages, does our unknown poet betray the hand of a master in his original additions and the treatment of individual scenes. By original additions we must not be understood as meaning those amplifications of a thought that consist in the piling up of synonymous expressions around a central core—a well-known feature of Saxon poetry, both continental and insular—nor do we refer to the national coloring dyed, as it were, in the grain, to that transforming light which, emanating from the ancient ethnic words employed, suffuses the whole composition with tinges and tones caught from the dawn of history. Rather do we designate those lines or longer sections for which no manuscript authority stands responsible, but which have flowed spontaneously from the mind of the author as informed by the tradition of his people and a vital faith in the conquering and already pervasive Christianity. So far as known, no attempt has yet been made to separate and systematize these passages, so significant from the culture-historical point of view.

Not less deserving of attention is his manner of enlivening the Gospel narrative by dramatizing every scene which admits of interlocutors, substituting dialogue for narration, and pictures for history. Here he has full command of his resources, giving rein to his imagination, but never permitting it to lead him into extravagance or a disregard of the limitations imposed by the sacred and veracious character of his theme. Not alone in the introduction of strictly dramatic form, but generally in the disposition of accessories, in a motivation of some hitherto isolated occurrence, in the omission of a circumstance deemed inconsistent with the heroic tone of the composition or with the conception of certain personages, or, finally, in the insertion of some natural reflection excluded by the severe and self-restrained Evangelists, do we perceive the touches of a master hand.

Reversing the order of presentation of these two topics, this paper will treat: (A) of the chief modifications undertaken with the design of adding vividness or life-likeness, but in no true sense extraneous to the sacred text and the comments possessed by our author; and (B) of the accretions which bear the stamp of newness, and are evidently of his own invention, though they vary in intrinsic worth, and in their relation to the fabric of the poem; while a third section (C) will be devoted to a few syntactical observations upon characteristic idioms and constructions.

The quotations refer to Sievers' edition, and generally to the Munich manuscript.

A.

Verses 106-8.

*So he tho thana wuiroc drog
ald after them alaha, endi umbi thana altari geng
mid is rocfatun rikiun thionon.*

The ceremonies of the Roman Catholic Church, rather than of the Jewish Temple, seem to have been present to the author's consciousness.

144-58. A monody on the ravages of Old Age. The plaint is true to Jewish habits of thought, yet derives much of its elegiac sentiment from German pensiveness. Worthy of note the specification of age at marriage—twenty winters—and of the time which had since elapsed—seventy winters. With *gibenkeon endi gibeddeon*, cf. our English law-phrase *bed and board*.

159-63. The angel's grief and surprise at Zacharias' unbelief.

185. *Butan that he mid is suidron hand*; 'With his right hand' is added for picturesque effect.

208 ff. The impersonality of numbers merges into the personality of one, and he an old, wise man. So 221 ff. A kinsman, but now, to mark difference, an overweening and presumptuous man, insists upon disregarding the mother's wish, and (225 ff.) is answered by the first speaker, who—and not Zacharias—proposes the use of a writing-table.

231-6. He, the old man, goes nearer, lays the book in

Zacharias' lap, and entreats him to write wisely with word-marks what the name of the holy child shall be. Here is doubtless a reminiscence of the Runic scratchings and gravings.

287-8. Mary is noways double-minded. *Nis mi hugi tuipli*. Rather is she clear in her perceptions, trustful and unshaken. Cf. Vilmar, pp. 32-3.

293. 'Said to whom she would.' Makes no secret of her condition, being strong in the consciousness of her purity. Characteristic of German womanhood and confirmatory of Tacitus, *Germania*, 8 and 19.

380-1. Poetry and popular speech touch and mingle. 'With her two hands.' Cf. English, *I saw him with my two eyes*, and Hel. 980, 1177, 1194, 2042.

388. *Ehuscalcos*. Grooms or horse-herds, instead of shepherds. Cf. 2400, *Hrosso hofslaga*. There is no allusion to horses in the Gospels; this trait is peculiarly German. Hengist and Horsa are the names of the traditionary Saxon chiefs who first settled in Britain.

481. 'Now I am so well stricken in years.' May perhaps be inferred from the Bible narrative, but is nowhere explicitly stated. Cf. 493.

548. The whole interview between the Magi and Herod is dramatically conceived, but properly falls under B.

587-92. Worthy of remark is the precision: 'Self-same day,—out of the East.'

601. 'Each morning' protracts the time, and consequently the distance, to the imagination.

641. *Uuestar*. But Bethlehem is nearly south of Jerusalem. Cf. also 597, both times because the wise men have been described as coming from the East.

656. 'White stars.' Similarly 590, 663, 2605, 4313.

732 ff. The whole account of the Massacre of the Innocents is highly wrought. Similarities have been detected between this narrative and that in Otfrid's *Krist*, as elsewhere between the two works. A reference list of correspondences may be found convenient, and is here given.

Those for which a common basis has been made out are as follows:

| Heliand. | Otfrid. | Common Author. |
|----------|---------------|----------------|
| 48 ff. | II. 9. 11 ff. | Alcuin in Joh. |
| 420 | I. 12. 24 | Vulgata. |
| 464 | I. 15. 11 | Beda in Luc. |
| 545 | I. 17. 15 | Hrab. in Matt. |
| 1024 | II. 4. 1 ff. | Hrab. in Matt. |
| 1046 ff. | II. 5. 5 ff. | Hrab. in Matt. |
| 1305 | II. 16. 7 | Hrab. in Matt. |
| 2028 ff. | II. 8. 23 | Alcuin in Joh. |
| 3053 ff. | III. 12. 23 | Hrab. in Matt. |
| 4956 ff. | IV. 12. 34 | Alcuin in Joh. |

The following still await explanation :

| Heliand. | Otfrid. | Heliand. | Otfrid. |
|------------------|-----------------|----------|---------------|
| 734 ff. | I. 20 passim | 4446 ff. | V. 20. 113 |
| 803 ff. | I. 22. 23 ff. | 4572 ff. | IV. 12. 5 |
| 1597-9 | II. 21. 23 | 4833 | IV. 16. 52 |
| 1604 ff. | II. 21. 31 ff. | 5478-9 | IV. 24. 27 |
| 2925 | III. 8. 24 | 5535 ff. | IV. 27. 8 |
| 3843 | III. 17. 13 | 5566 | IV. 30. 8 |
| 4027-8 | III. 24. 11 | 5571 | IV. 30. 23 |
| 4040-1 | III. 24. 21 | 5607 ff. | IV. 32. 1-2 |
| 4065 ff. | III. 24. 47 ff. | 5638 | IV. 33. 18 |
| 4380 ff. | V. 20. 5 | 5642 ff. | IV. 33. 20 |
| 4385 | V. 20. 19 ff. | 5723 ff. | IV. 35. 7 ff. |
| 4396 | V. 20. 71 | 5762 | IV. 36. 19 |
| 4398 } 4423 } | V. 20. 73 | | |

758-60. Accurate notions of geography evinced.

964-7. Cf. Sievers' note to 251, where a long list of similar constructions is given.

968. John is blithe of heart when he sees the approach of Christ. Cf. 1163.

983. 'Fair from the flood;' a happy alliteration.

985. *Himiles doru.* Elene 1230; Salomon 37; Ps. 77:25. Probably biblical.

1121. The wilderness of temptation is represented as an illimitable wood.

1178-9. It is natural to suppose that the nets should have been broken the night before, but the statement must be looked on as embellishment.

1197-8. Matthew leaves the 'gold and silver and many gifts, precious treasures,' and chooses Christ as his liege. In these and similar words is contained the germ of many a later tale of loyalty and devotion, of Charlemagne and his

paladins, of Arthur and his knights. Christianity is beginning to leaven the Middle Age. By it the national virtues of the simple-hearted but warlike Germans are confirmed, their rudeness and ferocity mollified.

1610-2. The poet cannot conceive of God as the tempter, and therefore prays for His aid against the machinations of the evil spirits.

1840-3. The power against unclean spirits, to cast them out, is not delegated to the apostles, but is reserved to himself by their Lord,—the policy of an earthly prince strenuous in maintaining his authority.

1854-5. The apostles are forbidden to take with them gold and silver, for they will gain nothing thereby.

2026-7. To be exhorted before the whole assemblage is conceived of as prejudicial to Christ's dignity.

2258-9. The wind and the sea are in a manner personified. 'They fulfilled his command, Wielder's word.'

2279-92. No allusion is made to the swine into which the devils entered.

2572. 'Bitter fire,' i. e., biting, devouring fire.

2707-9. Philip is considered as having died before the marriage of his wife with Herod.

2720-4. It is Herodias who casts John into prison.

2750-2. It is at the request of Herod that the daughter of Herodias dances for the diversion of the company, and he makes the promise before she begins. Upon this her mind is inclined toward him, and the dance commences. Vv. 2763-4 prove that this sort of dancing was strange to the Germans, for it is these words that are always attached to every description of foreign and unfamiliar customs.

2813-4. 'Was their curiosity great concerning wise words' explains why they had congregated in such numbers.

2852. 'The folk bode still.' Not found in the sources.

2856-7. Christ *orders* the meat to be borne away by his disciples and dealt out. Matthew simply says that they distributed to the multitude.

2906-9.

'Then let them on the strengthful stream

High-horned ship the clear waves

Part the sheer water. Sank light of day,

Sun neared its setting.'

For the same sense of *sheer* in English, cf. Rich. II. v. 3, 61.

3100-1. The reproof is softened in tone, to be more in keeping with Peter's dignity as primate.

3135-6. The transfiguration extends likewise to the mountain where Christ and the disciples are standing.

3157-9. An antidote against fear is provided in the assurance that nothing of what they had seen should harm them.

3200. Christ's discussion with Peter as to the propriety of his paying tribute was omitted, lest he should seem to be compromised by doing at another's behest what he was under no moral obligation to perform.

3261-2. *Thoh he mildean hugi bari an is breostun.* May be gathered from the context.

3324. *Obar that.* Cf. English, *Over and above that.*

3356. The *letha wuikti* who sink the rich man's soul into the swart hell are introduced as the counterpart to *Godes engilos* (3350), who bore Lazarus to Abraham's bosom.

3418. The command is given but once, while in Matt. 20:3 it is repeated.

3564-6. An argument is drawn from Christ's universal beneficence.

3576-8. This expression is singularly beautiful. They ask to behold man's busy doings, the light of the sun, and the splendor of the earth.

3671 ff. The particulars concerning his mode of entry and the animal that bore him are omitted.

3676. *Mid berhtun blomun.* A figment of the author's.

3691. *Uue uuard thi.* Cf. English, *Woe worth the day.*

3709-10. A loud voice, the most powerful of songs, is raised when they reach the Holy City.

3822-5. The coin is brought sensibly before our eyes by the realistic handling.

3828. The powers of Caesar are dwelt upon, and the extent of his dominion.

3865. The writing with the finger is passed over as of small moment, or difficult of explanation.

3980. John 11:5 omitted. Indeed, the whole story is much condensed, to its manifest improvement for the poet's purpose.

4234-7. Olivet is pictured as one of the mountains of Germany. In truth, it is neither broad nor high, neither green nor beautiful.

4284-5. The transition from the fate of the temple to that of the world is made with much skill, and affords the necessary bridge to the disciples' next question.

4305. Here, and again 4309, the coming is spoken of, not as Christ's, but as the Father's.

4339. The fig-tree, being unknown to the Saxons, is not distinguished by name.

4486-9. The rulers promise and actually give to Judas whatever he demands as the price of his treachery. By this we are made aware of their eagerness to destroy the Saviour.

4499 ff. Account of Jesus' washing his disciples' feet much abridged. Only the essential features are retained.

4501. *Skred uuester dag, sunne te sedle*. Poetical addition. With *uuester* compare the English *westering*, 'toward the west.'

4577-80. Not only the treachery of Judas, but his deliberate betrayal of the Master for money is insisted on.

4750-2. Tears fall from him, his sweat drops to the ground, as gore comes boiling from wounds.

4983-5. *Thar uui an themu bomgardon*
herron thinumu hendi bundun,
fastnodun is folmos.

Not in the original.

5086-8. The high priest adjures Christ to declare whether he is the Son of God, and adds these words:

'Who this light created,
 Christ eternal King. We can perceive naught thereof,
 Neither in thy words nor in thy works.'

5416. To designate the character of Barabbas it is said that he perpetrated crime often by dusky night.

5449-52. Pilate's wife is terrified by the vision.

5535-8. It is true that Hrabanus Maurus is authority for the details of the crucifixion, but none the less is the poet's vigorous language worthy of admiration:

'They drove cold iron
 New nails hatefully (?) sharp
 Hard with hammers through his hands and through his feet,
 Bitter bands.'

5573. They revile the Saviour, and infer from his apparent powerlessness that the subjects of such a ruler would be miserable indeed: 'Woe worth the world, quoth he, if thou shouldst have control of it.'

5607-10. In John 19:25, the names of all the women are given, and that of Mary is but coördinated with the rest. Here special prominence is given to the latter, the others being mentioned only in general terms, and not till after the description of Mary's grief and her view of Christ's sufferings:

*Blec under them bome : gisah iro barn tholon,
uwinnan uuunderquala.*

The verses quoted are not without a touch of that pathos which finds its embodiment in the Latin *Stabat Mater*.

5798-9. The earthquake is represented as the effect of the angel's appearance.

B.

The portions independent alike of Scripture text and commentary will be found in this section. It is convenient to arrange them under six heads. The grounds upon which certain doubtful passages have been assigned to particular classes will recommend themselves, it is hoped, to all who have scrutinized the language and pondered the thought of the *Heliand*, though different critics will naturally vary in their estimates of the import and character of any extract whose place is not at once decided by the most cogent internal evidence.

I. In the first rank are to be placed such verses as contain the artistic motive or explanation of a subsequent part, and which therefore belong to the organic structure of the poem. In this regard a suggestive and regulative influence is to be attributed to the commentators, since the author must have reflected on their mode of dealing with disjointed, but weighty statements of the Evangelists, especially when the truth conveyed is unusually important or startling.

But making all allowance for hints thus derived, we can scarcely help seeing in the poet of the *Heliand* an artist with exquisite perceptions of sequence and relation, one who aims

first at perfection of design before attempting the lighter task of adding grace and roundness to the representation in detail.

Thus he accounts (43-5) for the universal sway of the Romans by assuming a decree of Divine Providence, (239-42) for Zacharias' blindness, (478-80) for Simeon's reverential eagerness, (865-72) for the career of John the Baptist by supposing a communication direct from heaven, prefaces (1146-50) the calling of the disciples by a general statement, accounts (1163-5) for the readiness of Andrew and Peter to forsake their previous vocation, (3113-22) for the Transfiguration, (3954-6) for Christ's departure across the Jordan, gives (4807-8 ff.) distinctness to our view of Judas with the approaching band, by causing the apostles to wake from sleep and look upon the troop, explains (4964-6) Peter's faint-heartedness, comments (5111-3) upon the malicious cruelty of the Jews, and (5503-5) upon Christ's willingness to endure it, and assigns the reason (5794-6) of the women's presence at the sepulchre.

Allusions to the Judgment occur (2609-20, 5096-7) apart from the general description of Doomsday. Cf. also the formulae under *der Jüngste Tag* in Sievers' catalogue.

II. Intimately connected with the foregoing are such verifications of prophecy and sequels of incipient action as are omitted by the Evangelists, but, being probable in themselves, satisfy the natural demand for poetic justice and completeness. Here also we find express assertions of that which is contained only inferentially in Scripture.

Zacharias (170-4) is stricken with dumbness, according to the word of the angel, the birth of Christ (371-5) fulfills prophecy, (1984-93) general conclusion of Christ's connected discourses, (2066-74) effect of the miracle at Cana, (3029-33) joy of the Syrophenician woman, (3275-7) synopsis of Christ's reply to the rich young man, and (5460-4) mention of the messengers sent to Pilate by his wife.

With 5424-6, which contains an allusion to the retribution that overtook Pilate, compare an article by Wilhelm Creizenach, in Paul and Braune's *Beiträge* I, entitled *Legenden und Sagen von Pilatus*, p. 94 ff.

III. Not adduced in the way of motive or effect, but simply to mark a transition, are the following: 1436-7, 1613-5, 2462-4, 2491-3, 2513-6, 5245-6.

IV. More noteworthy than any, except those under I., are the portions which relate to manners and customs, or to modes of thinking and theological opinions among the German people.

(a) The high estimate placed upon womanly purity is indicated by the emphasis put upon the penalties attached to its loss (305-12, 3843-5).

(b) Light is thrown upon the universally Germanic, but specially upon the English unwritten constitution, the binding force of precedent, and the development of common law in England by the fact that *landunise* and *gibode, eo* and **aldsidu, custom* and *law*, are coupled as synonymous terms. Cf. 454, 796, 2763, 4549-53, 5258, 5404, 5739.

(c) The Germanic notions of fate and predestination are illustrated (4617-20) by Christ's words to Judas:

*Frumi so thu thenkis, quad he,
do that thu duan scalt: thu ni maht bidernien leng
uwillleon thinan. Thiu wurd is at handun,
thea tidi sind nu ginahid.*

Likewise by 2187-90, 4778-80, 4784-5, 4823-8, 4978-80.

(d) The wedding feast at Cana (2001-12) and Herod's birthday banquet are portrayed with great minuteness and zest. One side of the Saxon nature is here displayed. Cf. Beowulf 612-652, 1981-4, 2015-25.

(e) Generosity and condescension are praised in the chief (628-9, 1199-1202), while loyalty, gratitude, fidelity, and tenacity of purpose are regarded as indispensable virtues in his retainers. Cf. 675-7, 1169-72, 1187-9, 2154-8, 3215-23, 4002-4, 4521-5, 4556-9, 4773-5. In 5000 ff. the repentance and sorrow of Peter in view of his unfaithfulness is depicted with moving pathos.

Riches in abundance are the material reward of obedience and courage, 1345-7, 1649-52. The relation between lord and vassals is transferred to Christ and his disciples, so that when he is seated and speaking with authority, they surround him, and are in one sense his supporters, his *eazlgesteallan*,

the executants of his will. So 1272-8, 1281-90, 1381-8, 1580-6, 2167-75.

The wounding of Malchus by Peter (4877-82) is amplified in the relation, in accordance with the tastes of the age and nation.

(*f*) The foreknowledge and omnipotence of God are emphasized, 644-8, 3239-41.

The primacy of Peter and the literal interpretation of Matt. 16:18, 19 (3066-82) are accepted as beyond peradventure. Again, Peter is represented as answering in the name of all the apostles (3054-6) and is exhorted to mildness, since to him is consigned the charge of Christ's flock upon the earth (3253-6*). His denial of Jesus is excused because of God's foreordination (4978-80) and explained to be the means of teaching him man's weakness and the duty of forbearance (5028 ff.).

As to the cultus of Mary, there is much less ground for forming an opinion, though tradition and the awakening sentiment of chivalry would appear to have grafted more than one strange slip upon the simple Bible stem. That she is a lovable and virtuous maid (252) need surprise no one; the two Marys at the sepulchre are also lovable. She is called Christ's mother (2018, 5607), and our Lord's mother (264); but in the latter case the qualifying phrase, *mid mannun*, is added. 'Fairest of women' (270, 379, 2017, 2032) and 'Fairest woman' (438) are standard epithets in Anglo-Saxon (Gen. 626, 700, 821, Men. 148, 168, El. 1170), but are applied to no one else in the Heliand.

The more weight may be attached to this fact, since our author is always sparing of his superlatives, never weakening their force by indiscriminate application.

Mary, even after the birth of Jesus, is called *thiorna* (436, 665, 802, 1998, etc.), a word which elsewhere in the Heliand must be translated *virgin*.

Was the perpetual virginity of Mary accepted at that time among the Saxons as an article of belief? A negative inference might be deduced from the use of *magad*,—once for Mary (1997), once for the sisters of Lazarus (3967), and

five times for the daughter of Herodias (2760, 2766, 2770, 2777, 2784),—but also for the woman taken in adultery (3861). It cannot be concluded, from the evidence furnished by the Heliand, that Mariolatry was already established in Northern Germany during the first half of the ninth century.

V. This class contains didactic or moral generalizations, often couched in the form ‘so each man does,’ ‘will do,’ or ‘shall do.’ They are such as naturally arise in the consideration of topics bearing most directly upon the duties of life. Here are also included predications of good or evil as attendant upon contrary actions and dispositions. Instances are: 1072-5, 1458-60, 1769-70, 1824-6, 2226-31, 3659-60, 4114-7, 4375-7. This moralizing strain is in imitation of the commentators (cf. 5046-9).

VI. Under this head are collected poetical expansions and additions, often original and of great beauty, which do not fall under any of the preceding divisions.

197-8. Flight of the winter-year:

Skred the wuintar ford, geng thes geres gital.

199-20. The comeliness of John the Baptist:

*Lik uwas im sconi,
uwas im fel fagar, fahs endi naglos,
uuangun uuurun im uulitige.*

Gentility was indicated among the Germans as well by *naglos* as by *fel* and *fahs*.

Further: 292-5, 327-9, 350-6, 383-6, 438-40, 447-9, 526-8, 548-62, 732-44, 790-2, 1020-4, 1049-52, 1482-3, 2077-87, 2097-9, 2119-24, 2136-8, 2161-7, 2206-12, 2238-41, 2264-8, 2284-90, 2524-8, 2543-4, 2639-46, 2696-8, 2796-9, 2805-10, 2952-60, 3193-5, 3207-15, 3345-7, 3405-11, 3428-31, 3749-50, 3755-7, 4103-14, 4203-5, 4256-69, 4331-3, 4440-3, 4663-6, 4757-60, 4946-8, 5117-21, 5134-6, 5142-4, 5172-4, 5286-91, 5298-5303, 5365-7, 5376-9, 5394-6, 5418-20, 5562-4, 5631-3, 5827-31.

C.

A complete syntax of the Heliand is still wanting, but Behaghel's *Modi im Heliand* will be of much service to the

future grammarian who shall undertake to supply this desideratum. Only a few scattered observations are presented below.

The abundance of reflexives must instantly strike the scholar. Following Mätzner, *Englische Grammatik*, they may be divided into reflexives with intransitive verbs:

(a) of Rest; (b) of Motion; and (c) of Mental Action.

(a) Verbs of Rest:

Wesan: 79, 87, 253, 506, 654, 782, 962, 987, 1027, 1052, 1121, 1175, 1193, 1227, 1233, 1234, 2112, 2187, 2219, 2401, 2465, 2495, 3294, 3329, 3953, 3969, 4239, 4632, 5695, 5716, 5865, 5964, 5983. *Sittian*: 988, 1176, 1286, 1291, 3332, 4273, 5946, 5976. *Witan*: 653, 4184, 4558. *Standan*: 1811, 2378, 3758. *Werdan*: 1198, 2401, 2408. *Libbian*: 81, 4034, 4113. *Gisittian*: 5805. *Wonôn*: 989. *Bâan*: 2706. *Lig-gian*: 3336. *Bîdan*: 5721.

(b) Verbs of Motion:

Giwîtan: 458, 531, 650, 677, 712, 780, 806, 832, 873, 960, 1024, 1113, 1134, 1189, 1248, 1994, 2088, 2167, 2236, 2282, 2290, 2305, 2693, 2799, 2802, 2973, 2982, 3033, 3110, 3163, 3170, 3182, 3458, 3585, 3663, 3706, 3906, 4010, 4185, 4198, 4212, 4237, 4554, 4628, 4715, 4718, 4769, 4786, 4796, 5159, 5312, 5440, 5729, 5743, 5762, 5870, 5910, 5974.

Gangan: 102, 477, 1127, 1150, 2000, 2334, 2381, 3878, 3893, 3913, 4270, 4478, 4526, 4798, 4804, 4838, 5001, 5061, 5150, 5176, 5232, 5584, 5693, 5703, 5715, 5722, 5906. *Faran*: 683, 718, 796, 1136, 1228, 2292, 2488, 2676, 2698, 2894, 3482, 3541, 5163, 5776, 5956. *Gehnîgan*: 981, 3122, 4744. *Wendian*: 699, 3293. *Kuman*: 1235, 3184. *Fiscôn*: 1156. *Kînan*: 2409. *Talôn*: 2471. *Farfâhan*: 2503. *Stîgan*: 2681. *Thurugangan*: 3488. *A'risan*: 4714. *A'wahsan*: 859.

(c) Verb of Mental Action:

Andrâdan: 116, 1903, 1907, 2252, 3157, 4882, 5818.

Besides, a reflexive is found with *biginnan*: 312, 1148, 2389, 2395, 2402, 2499, 2710, 2942, 3233, 3325, 3478, 3485, 3495, 5062, 5072, 5959.

In 859, 4100, the dative should probably be coupled with *was* and not with the participle. The frequent use of a reflexive with *wesan* might easily be the occasion of this idiom.

Appositives with the definite article after a vocative are common (March, Anglo-Saxon Gram. §289, a). So *Herro the godo* (1588), *Drohtin the godo* (1607), *Fro min the godo* (2099). Further, 2105, 2423, 2550, 2824, 2935, 3258, 4032, 4080, 4292, 4403, 4509, 4517, 4685.

Genitives with the definite article or demonstrative are also of frequent occurrence. The place of the latter varies.

(a) Before the genitive: *Thana godes sunu* (1384), *themu is lichte* (1548), *them is godun uuercun* (1687), *thin godes lera* (2479), *thene godes sunu* (2671), *them is godun iungarun* (3176), *them is lerun* (4196), *them is uuordun* (4205), *them is iungarun* (4635).

An adjective precedes the genitive: *Thie guodo godes suno* (4011, 5089).

An adjective follows the genitive: *Mid thin is godum gum-scepi*; cf. the attributive genitive in Greek (Hadley, § 531).

(b) After the genitive: *Is thana fader* (228), *is thane endi* (1356), *is thero gesteo* (2045).

The repetition of the same thought in two consecutive lines often brings two synonymous words or phrases to stand on opposite sides of a part of speech relatively superior, which accordingly may be regarded as governing or supporting either one of the two, while the other is appositional. Abbott deals with a somewhat similar phenomenon in his *Shakespearian Grammar*, § 513. An example of the peculiarity in question is found at 1306:

*Thie motun thie marion erde
ofsittien that selbe riki.*

Other instances occur at 1988, 2018, 2672, 2711, 4000, 4114, 4204, 4216, 4337, 4379, 4612, 4742.